

Spiritual Moderation for Early Childhood in Encouraging Tolerance Values

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Abstract

Religious tolerance supports social peace and brings a better life to the country. Teaching tolerance in early childhood is a challenge for educators. The purpose of this study was to describe changes in the values of religious tolerance in elementary school students. This type of research is a type of qualitative research using a case study design where the researcher participates as an observer. The investigation begins with a documentary analysis of the research material. The next step is to conduct a focus group (FGD). This research resulted in findings that (a) changes in the values of inter-religious tolerance among elementary school (SD) children, especially children aged 6-8 years or grade two, on the basis of all students having the same religion, (2) changes in the values of tolerance between high-value children are taught through integrated learning, (3) while the values of tolerance between children are not specifically taught, values of togetherness such as greeting each other, sharing and supporting the needs of fellow children. taught through group practice. The conclusion of this study is that children quickly become comfortable with each other and form friendships with those who have the same characteristics, such as skin color, face shape, hair type, and even height.

Keywords: *tolerance values in religion; tolerance practices; elementary school children's education*

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Introduction

A lengthy history of religious diversity has earned Indonesia a reputation for tolerance. In the 17,000-island Indonesian archipelago, hundreds of indigenous religions and six or seven world religions have coexisted for centuries. However, tensions between religious and ethnic groups in Indonesia have escalated in recent years, resulting in sectarian conflicts and violence. This occurrence raises the issue of how to combat the decline in religious tolerance (Adams, 2019).

Education is one of the most effective methods to prevent intolerance, according to recent studies. Changing the values of religious knowledge is essential for combating intolerance and prejudice. Awareness that religious education can be offered to foster religious comprehension and tolerance (Atamturk, 2018). Religious education is defined as the capacity to differentiate and analyze the fundamental intersections of religion and

social/political/cultural life through various lenses. In addition to fomenting culture conflicts, limiting historical and cultural comprehension, and promoting religious and racial bigotry, religious illiteracy has grave consequences. Schools play a crucial role in preparing elementary school students for the realities of life in a multicultural society and their inevitable encounters with people from other cultures.

The study of childhood emphasizes children's freedom of choice, their capacity to comprehend their own environment and act accordingly. Children engage in significant social interactions in both formal and informal contexts. It is anticipated that children will interact in a world where cultural and religious differences are becoming more prevalent. Students favor whole-class learning to the specific faith-based approach they utilized in their early years (Bano & Ferra, 2018). Some children prefer mixed classes because they are frequently separated from their peers in segregated classes. Mixed courses also equip many children with the skills to cope with differences and a world that is becoming increasingly diverse. Incorporating the most effective methods of the past few decades is one method for fostering moral values. The comprehensive paradigm of value education is progressive and encompasses all subject matter, methods, and applications in institutions and society (Elza et al., 2018).

Childhood religious experiences with companions are crucial for the development of religiosity. Peer influence on this experience has not been effectively implemented or measured, however. This study also measured peer influence on religious experience in infancy, which could facilitate future research into whether and how this influence predicts adult religiosity (Ergun & Rivas, 2019).

Because there is no universal method for systematically integrating religious principles into children's education, changing children's religious values requires pedagogical development and teacher skills. Teachers must also demonstrate greater sensitivity, empathy, and religious convictions in their behavior and relationships with students. (Faas et al., 2018). Some early childhood education policies include intellectual development as a component of their methodology. However, there is limited research on the spirituality of young children, limiting our understanding of the phenomenon and its entirety. For educational purposes. Moreover, maintaining a child's spiritual development is a complex issue involving numerous variables. Let's attempt to define spirituality before it is conceptualized in the general literature and then in early childhood literature (Firdaus, 2018).

Based on previous research, this research gap analysis seeks to determine how teachers can effectively change religious tolerance values in early childhood, given that tolerance values are being eroded by the inclusion of sometimes contradictory global values. (Kennedy, 2016). This phenomenon is typically observed in urban dwellers. Tolerance for all citizens and between adherents of different religions is necessary for the nation's and state's integrity. The purpose of this study is to determine how elementary school instructors influence the tolerance values of religious adherents (Granqvist & Nkara, 2017).

In theology, the origins of religious belief and what motivates individuals to believe in the supernatural are unanswered questions. Individual differences in empathic emotional processing and social learning mechanisms when exposed to believable religious acts in childhood interactions are thought to predict religiosity in modern religious theories. (Lehtonen, 2019). It was discovered that exposure to plausible religious acts explains differences in religiosity more than empathy. These findings indicate that at least two independent factors contribute to the emergence of religious beliefs. The first is the propensity for individuals to experience contradictory sentiments, and the second is the social factor of exposure to credible religious models during education. This demonstrates the importance of instilling religious values in young children at home and in the classroom. (Kirschenbaum, 2019).

Religion prioritizes certain values over others and is frequently a means of propagating those values among its adherents. Religion as a means of self-definition, not spirituality or a set of values. The relationship between values and religiosity was examined through a meta-

analysis of studies conducted in 15 different countries across three main monotheistic religions (Christianity, Judaism, and Islam). The essence of trust in the three religions includes a sense of belonging to a religious community and involvement in religious activities. The meta-analysis reveals that religious communities place greater emphasis on conservation values and less emphasis on receptivity to evolving values. There is a moderate association between religiosity and higher benevolence, lower self-improvement, and less universalism. (although the latter effect is very small and country-specific). This study defines religiosity more broadly as religious participation, as a combination of the significance of God in one's life and the frequency of individual and family prayer (Łowicki & Zająkowski, 2020).

The challenges posed by globalization make character education a crucial component of producing individuals with high moral standards. Intervention and outreach contribute to the development of nationalist and religious character. Character development occurs in three locations. First, teaching and learning activities incorporate the cultivation of national character values and religious tolerance. Another field that correlates extracurricular activities and school culture to forms of education. In the third domain, there are student instructors who assist in the construction of dwellings designed at school. According to research, social roles, religiosity, and values are significant determinants (Pandya, 2019). It is essential for mothers of early children to voice their concerns about the changing times and adopt a more egalitarian and post-materialistic perspective. In conservative societies, parental education, particularly that of the mother, is the key to modernizing religious and cultural norms, according to the findings. Children ages 5 to 7 prefer teleological explanations, but this preference diminishes with age. Additionally, children ages 5 to 7 and 8 to 10 find teleological explanations more useful than adults. Thus, an understanding of life's meaning is ingrained in infancy, possibly reflecting a broader sensitivity to religious tolerance.

The influence of culture on the development of psychological tendencies that manifest in religious and spiritual development is observed by the researcher. A teacher's pages (nurture-or-nurture) and additions (nature + parenthood) are necessary for a connection between religious and spiritual development. Religious and spiritual development is understood on the one hand as an expression of cognitive modules (nature) and on the other as an expression of socialization and social learning (upbringing) or similarly additive cognitive modules. (eg nature gives birth to brains). It has also been demonstrated that children's religious knowledge corresponds frequently with adult responses to anthropomorphic conceptions of the concept of deity (Parekh, 2019).

Fantastic ideas, passions, and convictions are frequently frowned upon among people who adhere to more traditional forms of religious belief. This is because fantastic beliefs are frequently viewed as being in direct opposition to religious dogma. Belief in invisible and all-powerful entities like God and Santa Claus, on the other hand, typically utilizes comparable conceptual skills that not only do not contradict religion but rather complement it. In light of this, how does one's present disposition toward imagination and retrospect connect to one's religious orientation? (Stockinger, 2019). The findings highlight societal concerns that the way children play and think imaginatively can be harmful to religious doctrines or put them in direct conflict with them. These findings have significant ramifications for understanding the conceptual connections between religiousness and fantasy, as well as the ways in which societal practices can have an effect on the development of concepts (Sari & Indartono, 2019).

The investigation of the religious tolerance of children at the beginning of the 21st century presents a wonderful opportunity to investigate the personal, social, and worldwide relationships that are involved in spiritual comprehension and practice. There have been countless definitions of diversity examined, but this argument also contends that religious ideals are frequently ambiguous. On the other hand, it provides a vague description that can be applied to childhood, which is the stage in a person's life during which the foundations of their mature characteristics are laid, developed, and honed. There is a strong connection between the spirituality that is adequately fostered during childhood or adolescence and the

maturation of one's spiritual potential during adulthood. The research investigates educational reactions, both positive and negative, as well as modifications, to each and every component of the religious education mosaic. It suggests reusing religions, organizations, and traditions to the degree that is required for children to participate in social places and learn tolerance of differences in order for there to be a positive outcome (Thibodeau et al., 2018).

It is very essential to keep an eye on how well students comprehend the concept of religious tolerance in order to bring community peace closer in the future. According to research, there are several possibilities for students to increase their religious tolerance when they comprehend the significance of religious tolerance in the doctrines of Christianity, as related in the narrative of the Bible. Some other students are intolerant of religion because they tend to be exclusively religious and have an ideological style that only promotes black-and-white options rather than the truth. This is the source of their intolerance. According to these findings, students in general are capable of demonstrating high levels of religious tolerance while learning if they have an understanding of inclusivity. Different religious organizations. There is a growing consensus that the cultivation of a more accepting society is contingent upon the dissemination of religious knowledge. One of the most significant administrative frameworks that upholds the ideals of intolerance is the educational system. Because conflicts between people of different religious beliefs are becoming more common in many multiethnic communities, the present moment is an ideal opportunity to investigate the educational beliefs and practices that are currently in place. The nation's educational system structures its curricula with the goal of providing all of the nation's children with an upbringing consistent with their religious beliefs.

The need for tolerance is growing not only as a result of epidemics of hatred but also as a result of ordinary societal interactions that require reciprocal respect and human dignity. Consequently, there is a growing awareness that tolerance is necessary. (Religious) intolerance most frequently takes the form of humiliation in classrooms, passageways, and playgrounds; outbreaks of wrath; social cliques; rejection of other points of view; and rejection while participating in classroom conversations. Tolerance is not the only or even necessarily the most appropriate method to address disparities; in fact, it is not even the only way (Yulianti et al., 2019). Sometimes there may be good reasons not to tolerate certain behaviors or practices, and sometimes simple "tolerance" may be seen as insufficient because it involves negative assessment and forms of rejection of identities and practices that others find important and worthwhile. However, there are times when there may be good reasons to not tolerate certain behaviors or practices. Researchers have developed a tripartite concept that they are currently referring to as "acceptance." This concept differentiates spaces of discrimination, one tolerance, and external tolerance, as well as spaces where differences are handled on the basis of equality, respect, and acknowledgment. The maturation of social, emotional, and cognitive abilities are all prerequisites for the development of forbearance. According to the findings of research Widodo & Al Muchtar, (2020), the development of identification skills can contribute to tolerant behavior, different age groups of children demonstrate compassion in their conversations in a variety of unique ways. The reluctance to contradict and communicate with others in childhood is different from frequent and straightforward conflicts. Despite differences of opinion, children demonstrated their ability to come up with solutions and appreciate each other's viewpoints. Collaborative environments with opportunities for discussion and negotiation can encourage tolerant behavior and support procedural tolerance learning. Cooperation with other individuals of other religions is very essential. Recognizing students' religious and non-religious backgrounds and allowing them to discuss their beliefs in a welcoming and considerate environment can enhance a child's self-esteem, develop self-confidence, and teach them how to cope with diversity and difference. However, all of these abilities are essential to exist in a multicultural democratic society, which schools must prepare children for.

Religious education is an essential dimension/part of education and, as an influential element, has a substantial effect on the spiritual health and wellbeing of the nation's people. It is essential to encourage religious tolerance from an early age so that children comprehend differences in beliefs in society. Religious tolerance school initiatives can be presented in different formats with certain attitude learning indicators which include the value of tolerance. It is essential for individuals to acquire an accepting perspective of other cultures in order to function well in a tranquil community. Fostering fundamental values, principles and attitudes about tolerance from an early age can help accomplish this objective. Basically, they have a favorable perception of tolerance, and tolerance instruction must be cultivated from an early age to assist good people in social life. Namely, the above studies produced some insights; The meaning of high tolerance between religious communities is the absence of open conflict between religious communities, even between followers, excellent collaboration is established. The emergence of the view that religion and beliefs are personal concerns of both provides sentiments of reciprocal respect and fulfillment of the agreement not to interfere with each other's beliefs. Tolerance takes many forms, including participation in traditions, community service, cooperation at gatherings, intermarriage, and visiting each other when unwell.

Mutual collaboration Tolerance is also affected by a number of other variables, such as the existence of a society that celebrates marriages between people of different religions, the socialization of tolerance within the context of the family, and the emphasis on the significance of tolerance by the political and religious authorities of the community. Providing an explanation of the different forms of education that are founded on multiculturalism in relation to diversity. The only goal of the doctrine that is taught is to fortify faith and make it to paradise, and it does not engage in conversation with adherents of other faiths. This condition can occasionally result in hypersensitivity (Bryant & Astin, 2008). whereas, in order to construct a religion that is international, humanistic, dialogically persuasive, contextual, substantive, and socially active, a shift in philosophical paradigm is required. In the current postmodern age, education in the social sciences, in conjunction with education in various religions, is required to serve as a mechanism for the maintenance of mutual tolerance and concord. This is due to the fact that the social sciences are inextricably linked to both societal and real-world issues. In addition to that, there is something that is done on a regular basis in modern living. Education that is both multicultural and multifait, focusing on the character of religious tolerance and using a strategy that integrates sociocultural norms. This strategy is a synthesis for dealing with the germs of intolerance that are beginning to develop in the younger population of this country. Through an education in social science that takes a multicultural perspective, teachers should inculcate religious compassion in their students. Examples of research on tolerance education for elementary school children include (1) the existence of a learning plan to promote tolerance in early childhood as described in the Daily Action Plan (DAP), and (2) the implementation of learning that is centered on promoting tolerance in early childhood. Both of these topics are examples of research on tolerance education for elementary school children. a teacher's daily action plan (RKH), a socialization program to promote tolerance in early childhood, which is carried out through socialization, the development of tolerance in early childhood.

Tolerance, in its conventional meaning, refers to the decision to do something oneself or to tolerate something one does not like or approve of, despite the fact that one possesses the ability to do something to change the situation. There are many different things that fall under the category of "objects of tolerance," also known as "things that can be tolerated." Some examples of these include beliefs, practices, philosophies, religions, ethnic, socioeconomic, and other groups, and political organizations (Marjuni et al., 2022).

As for the subjects or perpetrators of tolerance, those who carry it out can be individuals, organizations, or more specifically a state that has a monopoly on physical violence. Those who conduct it out can be either subjects or perpetrators of tolerance. Tolerance demands that every person be thoroughly investigated, and that people come

together to collaboratively determine their conceptual identity. To begin, our primary concern or area of interest is the target of our forbearance. Because we are of the opinion that it is none of our business what other people believe, how they choose to live their lives, or how they take care of themselves, we see no reason to challenge how we ought to respond to them or how we ought to handle them.

Second, because the target of tolerance is seen as having some sort of connection to us, we give it worth and develop unfavorable attitudes regarding it. Even though we might not enjoy it, disgusting things have to be included because there is never enough. Because we are reasonable creatures, we frequently try to persuade ourselves that our revulsion is not something irrational or unfounded, but rather that it is established on rational reasons. In addition, in order for us to take action against the thing that makes us sick, we need the support of other people, most notably the support of the government, which we cannot get without a compelling argument. Because everyone has their own unique dislikes, not everyone can be the subject of intolerance. Therefore, those who advocate intolerance must demonstrate why their own dislikes are unique, demanding, and actionable. Those who are opposed to homosexuality do not simply state that they do not approve of it; rather, they argue that it is unnatural, flashy, socially disruptive, and other such things. Also, a white nationalist is rarely satisfied with simply stating that they have an aversion to individuals of African descent. He highlights their intellectual and moral inferiority, as well as their traditions, history, practices, and way of life, and he asserts that this is evidence that they do not deserve to be regarded as equals (Afsar et al., 2016).

Third, because disagreements involve judgments, they have a normative basis and require values or norms on which the evaluations are founded. This means that disagreements have a normative basis and require values or norms. It is possible to argue that a set of values or standards applies everywhere, or at the very least, in a community that is tolerant. Fourth, tolerance presupposes that someone can take action against the thing that is being tolerated, such as prohibiting it, denying it, requiring it, or stopping it, thereby acting on the premise of their disapproval of the thing. If one did not possess such ability, their only option would be to put up with things that were inconvenient during inclement weather. Tolerance can only exist if people have the option to practice discrimination (Riyanti & Pontianak, 2022). Fifth, despite the fact that a person has control over the thing that they are tolerating and have the ability to oppose or halt it, they choose not to use that power and instead demonstrate forbearance or self-control. This presents a challenge because it is very simple for people to confuse it for acceptance when in fact it is not acceptance at all. The person who exhibits tolerance is obligated to provide an explanation for this, on the one hand, to fend off any potential condemnation from his opponent, on the other hand, to restrict the expectations of the object of tolerance, and on the third hand, to communicate to the object of tolerance that their tolerance is a commendable demonstration of generosity. Typically, they do this by expressing their displeasure, requesting that the subject of tolerance cease making additional demands, and occasionally punishing tolerant views and practices.

After all, compassion necessitates the existence of a diverse set of beliefs. Because this suggests restraint, it denotes that a person has values that may prohibit them from acting in a manner that is contrary to what they hold to be important. Because they respect the integrity or autonomy of authority, or because they believe that beliefs cannot, or at least should not, be enforced, that physical or legal violence must not extend to certain territories, or that civil peace prevails, and order must not be threatened, some people allow unlawful beliefs or practices to continue. Others do so because they believe that beliefs cannot, or at least should not, be enforced. These values do not take the place of the original disagreement; rather, they prevent or discourage action that is founded on those values and must be substantially different from the values that formed the foundation of the original disagreement. In this particular scenario, tolerance entails at least doing the bare minimum required to uphold and prohibit the initial complaint. In relation to the accumulation of research results discussed

previously, the difference in the level of technology and the essence or novelty of the research design that will be carried out is how teachers introduce the values of interreligious tolerance in early childhood in large cities where life is very complicated, such as Jakarta. This will be investigated in terms of how the research design will be carried out. As a result, it is anticipated that this research will be able to supplement the research resources that are already available, specifically the model of altering the tolerance values of elementary school instructors in the North Tapanuli region (Winata et al., 2020).

Religious education is a field that requires pedagogical education, teacher skills are needed to transform religious values in children, because there is no universal method to systematically incorporate religious principles into children's education. Teachers must also have greater sensitivity and empathy, and also deep religious beliefs, which are reflected in their behavior and the way they relate to students. In the meantime, the characteristics of tolerance that will be investigated in this study on the basis of previous research are as follows: (1) attitudes and actions that respect religious differences, (2) attitudes and actions that respect ethnic differences, (3) attitudes and actions that respect ethnic differences, (4) attitudes of respect for differences of opinion and actions, (5) attitudes and actions, actions of respect for differences in opinion and actions

Methodology

This study uses a descriptive qualitative methodology. This study describes and analyzes how early childhood educators with an average age of 8 years in North Tapanuli implement the Transformational Tolerance Model. In this study, the researcher functions as an instrument and actively investigates the data. According to the depth of investigation, the importance of all received and relevant data is evaluated.

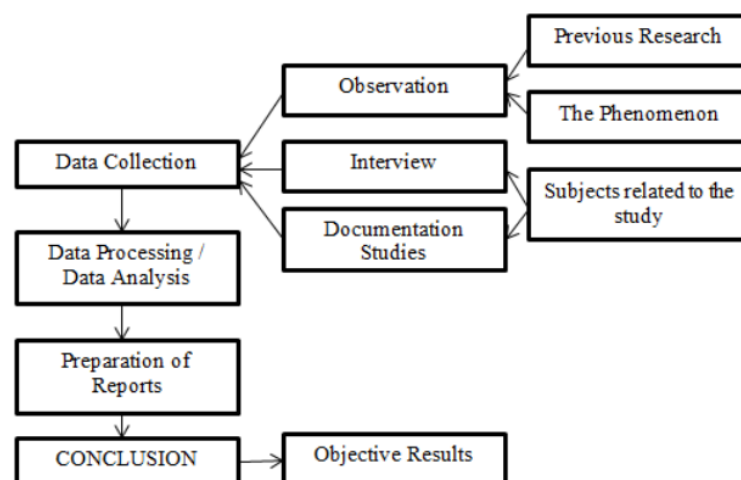


Figure 1. The flow of qualitative descriptive research.

The investigation begins with a documentary analysis of the research materials. The next stage is to conduct a focus group (FGD) with elementary school reference instructors from North Tapanuli. Let's assume that elementary school instructors alter the tolerance values of young children. The next stage is to create surveillance and interview guidelines for data collection (Saihu, 2022). Participatory data collection is used for data collection because this form of research is descriptive quality research that records, records, and describes events or phenomena that occur at the research site. Participatory data collection was conducted, with researchers assuming the role of life instruments and conducting in-depth interviews with informants and key informants.

This investigation was conducted at two North Tapanuli elementary school educational institutions. Documentary studies were used to acquire research materials in order to determine the actual conditions and application of tolerance values in the elementary schools studied. Beginning and ending the study, the results of the documentary study are referred to as technical justification (Muna & Lestari, 2023).

Result and Discussion

Because the learning environment is open or not limited to certain age groups, namely 6-8 years old, members of different study groups can participate in other group activities. Even in the "manager's room", which is more properly referred to as the "manager coordinator", there is no significant boundary between the manager's "room" and the study area. Schools and instructors take turns deciding where SD should go during breaks in the school day. Primary schools have a long way to go before they are considered models of what the terms "child-friendly" and "healthy educational environment" mean. To ensure that children can have fun while maintaining their health, the floors in playrooms for children must be clean and dust free. The attention of the management or other interested parties is also required for cleanliness. According to research findings, religiosity is associated with encouragement of beneficial behaviors such as having a clean and healthy lifestyle. Priorities and beliefs that influence health risks through attitudes and behavior as well as community support are religious affiliations, which consist of individual and community participation and religiosity. Religious affiliation also includes participation in religious activities by individuals. A person's health risk can be positively influenced by religious factors, which play a beneficial role in health behavior (Mahyuddin, 2020). This demonstrates that children who have a high religiosity also have a significant responsibility in the upkeep of health, both their own personal health and the health of their surroundings. Students who have a strong sense of religious devotion have knowledge, attitudes, beliefs, and values that represent this, which are all components that make up an individual's spirituality (Merga, 2020).

When it comes to the administration of education, the SD Management Leaders all have bachelor's degrees, while the other three instructors only have high school certificates and the remaining five have bachelor's degrees. (S1). In light of this, it should be clear that this Elementary School possesses adequate resources to proceed with its expansion. In point of fact, one of the instructors is able to instruct his children in English. The children adore their English instructor, who is an extremely qualified professional. The excitement displayed by the youngsters is evidence of this fact.

The intermediate schools in North Tapanuli conducted a survey on tolerance, and it was founded on eight different dimensions. These dimensions are harmony, openness, acceptance of differences, reciprocal respect, compassion, caring, maintaining the kindness of others, and respecting others. The eight dimensions are characterized as functional indicators that are both observable and quantifiable in the process of putting learning into practice in educational institutions. The first factor is harmony, which can be broken down into two subfactors: providing solutions and maintaining an amicable tone. The openness of the second component can be broken down into indicators of the acceptance of recommendations as well as indicators of honesty. Acceptance of differences is the third component, and it can be broken down into three different indicators: making friends with someone who is different from you, remaining calm when one's desires are denied, and respecting the legal entitlements of other people. The fourth component is reciprocal respect, which can be broken down into two subcomponents: extending congratulations to others and acknowledging and acknowledging pleasantries extended by other parties. Attachment is the fifth component, and it is broken down into two indicators: providing assistance to acquaintances and sharing with close companions. Caring is the sixth component, and it only has one indicator, and that is satisfaction shared by those involved. The seventh component places an emphasis on the generosity of other people. This factor is also broken down into a single indicator that serves

the purpose of advising or reminding one another. The eighth and final component is respect for others, and it is broken down into two subcategories: adaptability and gratefulness. Respect for others is the final dimension. The discoveries of the industry and some of their applications are discussed below.

According to observations from the field, elementary school instructors do not implement it correctly, which makes it difficult to transform the values of tolerance that are instilled in early childhood into the dimensions of peace. In an interview, Mrs. Sn, the manager, was asked about this topic, and she stated that "children who are self-raised adopt seek solutions to the problems that they face." This finding is supported by the findings of the interview. The end result of this is that the instructor does not provide the students with any direction regarding how to find solutions when they are addressing the problem with their classmates.

The occurrence in which a child's early childhood educator fails to instill in the child the values of peace, so that the child, when confronted with the challenges faced by other children, displays intolerance toward other people. The toddlers almost certainly received some scaffolding assistance from either their instructor or the adults who were surrounding them. In this particular instance, the child uses a kind tone of voice, but the instructor does not commend them very often. On the other hand, if the child makes a boisterous sound that has the potential to be rude, the instructor immediately tries to convince the child not to scream or reduces his own voice to a lower volume. In the early years of childhood, if a child is not praised for a positive action, it may discourage the child from repeating the behavior in other contexts. On the other hand, if the teacher responds too rapidly to boisterous words, the child is more likely to try to get the teacher's attention.

Every young infant, regardless of their circumstances, requires the attention of the people around them. Even when they are supposed to be learning at school or when they are supposed to be studying in parks or playgrounds, children will always try to get the attention of the adults around them, particularly the adults they already know. Within this framework, the term "teacher" refers to an adult who has a personal relationship with the student and who is present throughout the process of changing beliefs at school. As a result, it is appropriate for the instructor to offer awards or incentives to children in the form of commendation to children who perform well in class. Children are more likely to give presents to others if they have received one themselves. And vice versa, if the child makes a boisterous aggressive tone, the teacher responds swiftly, and then this situation is repeated in a different context, then this situation is repeated in a different context. This is comprehensible given that toddlers experience greater levels of anxiety whenever they are required to engage in negative behavior as opposed to positive behavior.

The phenomenon that happens in the second dimension is that when children carry out activities that make each other uncomfortable or interfere with each other's well-being, children are counseled to just stay quiet and not concentrate on the teacher's guidance. This occurs when children carry out activities that make each other uncomfortable or interfere with each other's well-being. In spite of the fact that his friends continue to warn him about it, he continues to make the same mistake, which is that he does not listen to what his friends have to say (Numertayasa et al., 2020). This elementary school phenomenon demonstrates that children still lack the courage to communicate their viewpoints, which is concerning in terms of the children's ability to be honest and forthright. When asked how he would feel if he requested someone for assistance, he responded that he would feel awkward. The children are typically very silent, and the instructor must assist them in answering questions. The students need to have time to be truthful with their teachers. In principle, if a child is given the chance to communicate openly from an early age, it is more likely that he will develop the confidence to say what's on his mind. Because of this, the early years of development are responsible for something different contingent on the habituation that takes place in their surroundings (Suharto, 2019).

This takes place in the third dimension, which is the accommodation of varying perspectives. This aspect is broken down into three subcategories: having a companion in common with someone, remaining calm when one's desires are denied, and acknowledging and upholding the legal entitlements of others. Children attending this elementary school are not limited in any way in their ability to select the people they would like to be their companions, which serves as the primary indication that they are able to form friendships with any individual. It's possible that it's because the society is fairly similar. This is pertinent to an experiment that was carried out to investigate the effect of a spiritual education program that was adapted to the quality of life of children. The findings of the study indicate that including elements of religious education in multicultural kindergartens broadens the scope of the spiritual realm. These elements include tranquility, silence, and acceptance of loving nature; hearing; and the utilization of charisma, resiliency, and efficiency in day-to-day activities. As a result, children develop a greater capacity to love and accept those who are different from themselves.

The children rapidly became comfortable with one another and formed friendships with those who shared inherent characteristics, such as skin tone, facial shape, hair type, and even height. The second sign, which is that the children do not become furious when they are denied their desires, is an occurrence that occurs in early childhood and shows discomfort (Agus Gunada et al., 2023). The majority of the time, children are unable to accept when their instructor does not grant their desires. This truth is demonstrated by behavior that is in direct opposition to the circumstances, such as the fact that he lifted the chair he was perched on earlier. As for the third indicator, which is called respect for the rights of others, this occurrence demonstrates that elementary school students do, in fact, respect the rights of others. This is evident when the items pertaining to an acquaintance fall to the ground and are subsequently picked up and positioned on the table in a container. The fourth component is comprised of two different indicators, the first of which is expressing joy for the success of other people and the second of which is providing a response to what others have said to them. The evidence demonstrates that children are willing to offer their congratulations to a companion who has successfully pronounced English terms. When questioned whether he would be prepared to send friends of different religions a *Selamat Hari Raya*, he declined. The child did not speak and did not venture; instead, they promised to extend their congratulations to their acquaintances who practiced different religions. On the other hand, the younger children are getting ready to say greeting, whether it be good morning, salutation, or something along those lines.

The fifth component, which entails assisting friends when they are in need and sharing with friends, can be summed up as follows. From an early age, children are instilled with the moral that they should assist their companions whenever they are in need. This can be seen when a student is having trouble lifting up a book, and another student who is nearby offers to help get the book for the student. When it's time for recess, one of the preschoolers brings her food and offers it to the other children in the group in the same way that they share with their companions. As a result of these facts, it is clear that the issue of children showing compassion for one another and sharing what they have is a healthy practice and is carried out in the appropriate manner (Fettig et al., 2018). There are times in a child's life when they can have intense and formative spiritual experiences or interactions, which often shape their religion as they grow into adults. These experiences can come about as unplanned occurrences that turn out to be very significant or as regular occurrences that are woven into the everyday routine. A dream that is strongly believed to bring divine communication is one example. Other examples include apparitions of deceased relatives, encounters with divine beings, the invisible constant friend known to others as the "imaginary friend," the guardian angel who sits by a child's bed every night to protect them while they sleep, and a near-death experience, although only in part.

Children who have been through these things are more likely to have strong moral values and an optimistic outlook on life as they anticipate the better things that should come

from miracles. Children experience serenity as a result of this ethical principle, and they want to share that peace with their peers (Amri, 2021). One indicator makes up the sixth dimension, and that indicator is the joy that one experiences in the company of others. The conclusion that can be drawn from this elementary school is that children experience the greatest amount of joy when they are interacting with their classmates in the context of learning and play. The youngster does not respond when he is asked if he also enjoys interacting with people who practice different religions. After that, with the assistance of his instructor, he responded that he also enjoys playing with companions who practice a variety of religions. This occurrence demonstrates that even in young children, there is a healthy reverence for the feelings and rights of others. As a result, it is vital that the surroundings, over the course of time, fosters the development of compassion in young children. This aspect is essential for the children's intellectual development, which is shaped by the people with whom they engage in conversation and the environment in which they find themselves. Kindergarten is an essential part of early development and carries a significant amount of responsibility for the spiritual education of the children who attend. Children have the opportunity to interact with people who adhere to a variety of religious and cultural traditions when they attend kindergarten, which can serve as the foundation for their future spiritual development.

The following is a summary of research that looked at how two primary schools in other locations handled with diversity and how the children in those schools responded to it. This qualitative anthropological research project had a number of findings, one of which was that children, depending on their religion, have different opportunities to develop their spiritual communication and spirituality based on religious traditions and practices. This was one of the findings of the project. It is possible to encourage equitable opportunities for the intellectual development of children by designing elementary schools around the metaphor of a secure space, which is a place where difference is acknowledged and addressed (Priyanto, 2021).

A reciprocal admiration for one another and the ability to recall past companions make up the seventh dimension. The fact that almost all children are in some manner comparable to one another makes the occurrence of measurement and indicators a very useful one. To summarize, a youngster offers reassurance to his or her peers that they will not be subjected to anything unfavorable. Consider the findings of studies that demonstrate the efficacy and influence of spiritual education in improving children's communicative behavior with adherents of other religions through the introduction of prophetic tradition models. These studies show that spiritual education is successful in improving children's communicative behavior. An examination of the meaning of the term "spirituality" alongside a concise timeline of the practice of inculcating a spiritual upbringing in young people all over the globe. In addition to that, a general introduction to the spiritual paradigm, including its basis and the ethical elements of it. The fundamental components of a child's religious education paradigm play a significant part in enhancing that child's capacity to interact with individuals who do not share their religious beliefs (Prasetya et al., 2021).

The final dimension is the eighth dimension, which comprises of two indicators: appreciation and adaptability to one's surroundings. This is the final dimension. The evidence demonstrates that children in early childhood, despite the fact that they are quite large, exhibit unending gratitude whenever they are provided something by another person. A peck on the cheek or a peck on the hand is customary when expressing gratitude to an adult gift-giver. It is reasonable to presume that a person's character during early childhood is resilient in the face of novel experiences. Whether it's a different environment or the chance to talk to new people, he embraces both (Rini et al., 2020). Referring to the conclusions above, it can be stated that the implication of this research is that even in an educational institution (ECE) where students have the same religion, it still needs to be taught or informed the values of tolerance between religious communities. Thus, children will experience a habit of being tolerant

between religious communities from an early age. or all that, the researcher would like to thank, hoping that this research can be useful for the study of religious tolerance in Indonesia.

Conclusion

It is possible to draw the following conclusions about this study's conversation based on the discussion and the findings of the discussion: (1) Elementary Schools were established to administer government initiatives. (2) Elementary School Administrators did not satisfy the educational requirements that are necessary for early childhood education, which are a minimum of an S1 degree in early childhood education. However, Elementary Schools were established due to the demands of residents who wanted facilities in their area. This was due to the fact that residents wanted facilities in their area. (3) In elementary institutions, where all students adhere to the same religion, changes in the value of interreligious tolerance are not specifically taught because there is no need for such instruction. (4) Alterations in the ideals of interreligious tolerance can be transmitted through the process of specific integrated learning, such as acquiring English. (5) The values of togetherness are taught, such as saying good morning or pleasantries, sharing prosperity, and assisting others who are in need, even though the values of interfaith tolerance are not taught specifically. practiced. Even in educational establishments (SD) where students adhere to the same religion, it is still essential to teach or be informed about the values of inter-religious tolerance, as mentioned in the previous conclusions. This can be argued by referring to the previous conclusions, which state that what is apparent from this research is that teaching or being informed about the values of inter-religious tolerance. That is what early childhood education teaches children to do in the shape of practices of tolerance between different religious organizations. As a result of this, the researchers recommend saying thank you and expressing the expectation that this research will prove to be beneficial when researching religious tolerance in Indonesia.

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